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The
CHRISTIAN CENTURY

Published Weekly

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Protestants Do Worship!

By Bruce S. Wright

After the Atlantic Conference

What Happened on the 'Augusta'?

The Eight Points

Editorials

Is a Third Order Being Born?

By Wilma Ludlow

That Veil of Secrecy

By Oswald Garrison Villard

15 Cents a Copy • August 27, 1941 • Four Dollars a Year

In This Issue

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OSWALD GARRISON VILLARD

is a regular contributor to The Christian Century. He attended the Paris Peace Conference and was among the first Americans to enter Germany after cessation of hostilities in 1918.

Coming

Another article by John Clarence Petrie, "Worship is Learning," will follow his recent "Do Protestants Worship?" which created a considerable correspondence. "International Phlebotomy" is an interesting discussion of the parallel between the attitude of our fathers toward the custom of bloodletting and the current trust in international carnage as a political cure-all.

The CHRISTIAN CENTURY

August 27, 1941

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$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by the Christian Century Press, 407 South Dearborn Street, Chicago, Ill.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

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Calendar of Coming Events

Aug. 15-29. Ashram, Saugatuck, Mich.; E. Stanley Jones, leader.
Aug. 18-30. United Christian Youth Conference, Lake Geneva, Wis.
Aug. 22-29. Baptist Adult Conference, Dunkirk, N. Y.
Aug. 22-29. Youth Institute, Shawnee-on-the-Delaware, Pa.
Aug. 22-Sept. 1. Camp Meeting, Ocean Grove, N.J.; E. G. Homrighausen, and Robert P. Shuler, speakers.
Aug. 23-30. Baptist Summer Assembly, Unami, Pa.
Aug. 24-29. Institute of World Missions, Chautauqua, N. Y.
Aug. 24-30. Camp Mack Evangelical and Reformed Leadership Training School, Milford, Ind.
Aug. 24-31. Baptist Summer Assembly, Camp Clough, N. Y.
Aug. 24-31. Baptist Summer Assembly, Camp Carmen, N. Y.
Aug. 24-31. Baptist Summer Assembly, Camp Carey, N. Y.
Aug. 25-29. Westminster Summer Conference for Ministers, Westminster, Md.
Aug. 25-31. Annual Ashram, Lutheran Student Association, College Camp, Lake Geneva, Wis.
Aug. 30-Sept. 3. Annual Convention, W. C. T. U., Grand Rapids, Mich.
Sept. 1-5. Leadership Training School, Wilbraham, Mass.
Sept. 1-5. Montana Summer School for Christian Workers, Polytechnic, Mont.
Sept. 1-6. Leadership Training School, Delaware, Ohio.
Sept. 3. Five Year Synod, Moravian Church in America, Bethlehem, Pa.
Sept. 8. Association of Universalist Women, Medford, Mass.
Sept. 8-12. Conference on Science, Philosophy and Religion, Columbia University, New York.
Sept. 8-12. Tri-State Disciples Convention, Pueblo, Colo.
Sept. 8-14. Biennial Universalist Sunday School Association, Medford, Mass.
Sept. 9-12. School of Missions, Minneapolis-St. Paul.
Sept. 10. National Baptist Annual Convention, Cleveland, O.
Sept. 10-12. New England Disciples Convention, Danbury, Conn.
Sept. 14-16. Minnesota Disciples Convention, Redwood Falls.
Sept. 15-17. Pennsylvania Disciples Convention, Lock Haven.
Sept. 19. Federal Council of Churches, Executive Committee, New York City.
Sept. 20, 21. Baptist Lay Leader Conference, Chester, Pa.
Sept. 22-25. Illinois Disciples Convention, Jacksonville.
Sept. 22-26. Leadership Training School, Dallas, Tex.
Sept. 29-Oct. 1. World Community Institute, Los Angeles.
Sept. 30-Oct. 2. Kansas Disciples Convention, Hutchinson.
Oct. 6-8. World Community Institute, San Bernardino, Cal.
Oct. 7-9. West Virginia Disciples Convention, Wheeling.
Oct. 7-9. Louisiana Disciples Convention, Baton Rouge.
Oct. 7-9. Kentucky Disciples convention, Henderson.
Oct. 7-10. Oklahoma Disciples Convention, Enid.
Oct. 7-10. Virginia Disciples Convention, Lynchburg.
Oct. 8-10. Alabama Disciples Convention, Pensacola, Fla.
Oct. 9-11. World Community Institute, Santa Barbara, Cal.
Oct. 9-12. Mississippi Disciples Convention, Amory.
Oct. 10-12. Ohio Christian Youth Council Coaching Conference, Columbus.
Oct. 12-15. Iowa Disciples Convention, Des Moines.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVIII CHICAGO, AUGUST 27, 1941 NUMBER 35

EDITORIAL

VAST INDIGNATION still stirs interventionist circles at the one-vote margin by which Congress passed the draft extension bill. Nevertheless, there is evidence that the warning note struck by that vote has been heard in responsible administration quarters. The significance of the vote did not lie any more in its closeness than in its geographical distribution. If you will take a map of the United States and draw a line approximately across the middle, in only four states above that line—Maine, New Hampshire, Vermont and Washington—will a majority of the congressmen from the state be found to have voted for the bill. That is to say, the population and industrial centers of the country went heavily against it. The White House can hardly afford to overlook that fact. That it is not doing so is shown by the war department's announcement that most of the conscripts will be released after serving fourteen to eighteen months. There is warning also in the fact that magazines with national circulation are beginning to reveal the depths to which morale in the army camps has sunk. If the report, for example, in *Life,* an interventionist paper, is to be believed, 50 per cent of the conscripts are threatening to desert the day their first year of service expires, 40 per cent openly express their disgust with the army, and the other 10 per cent are seeking transfer to other units. In an effort to turn the tide Secretary Stimson made a radio appeal to the troops last week. But it is doubtful whether the speech did much good. The plain fact is that the soldiers simply do not believe that an invasion from South America threatens this country, and scaremongering based on that threat is a waste of breath.

A Warning Bell Is Heard

Trouble on the Party Line

WIDESPREAD amusement is being caused in this country by the acrobatics in which the communist comrades are indulging in their efforts to join the war party. Since Hitler invaded Russia, American communists have seen a great light. This is no longer an "imperialist war"; it is a sacred crusade to defend civilization against fascist barbarism. One of the first organizations to register the shift in the Communist party line was the American Peace Mobilization. Up to the night of the invasion of Russia this "front" for fellow travelers had, as its name indicated, been all for peace. It had even kept a picket line strung around the White House in protest against the supposed belligerence of President Roosevelt. But on the night of the invasion the picket line was withdrawn, and now the organization's name has been changed to the American People's Mobilization and it is all out for war. Equally remarkable has been the change of the widely quoted communist slogan, "The Yanks are not coming," to its new form, "The Yanks are not coming too late"! But not all the trouble in shifting positions is to be found among the communists. The latest issue of the *Christian World* to reach this country from London tells of the action of the B.B.C., which has been playing the national anthems of all Britain's allies on Sunday evenings, in dropping that feature. The decision, it is stated, was resorted to as a means of getting out of playing the "Internationale"! And the *Manchester Guardian* editorially declares that it is time for the British authorities to reverse their earlier decision and allow the communist *Daily Worker* to be published again in London. How long will it be before Earl Browder comes forth in triumph from Atlanta? Well, he should never have been sent there in the first place.

Petain Proclaims an Iron Dictatorship

FRANCE'S desperate extremity was revealed last week by the radio address which Marshal Petain made to his countrymen. It was a speech remarkable for the admission, first, that the authoritarian regime which the aged marshal set up following the surrender to Germany is not working well, and second, that the measure which has now been taken to deal with this situation is not likely to prove popular with many Frenchmen. This measure is the appointment of Admiral Darlan, vice-premier, as minister of national defense, with immediate control over

all armed forces. To suppress the opposition to this appointment which Petain apparently knew would be forthcoming, he announced that stringent measures would be taken against all political "partisans." By the time the speech was finished, unnumbered thousands of Frenchmen knew that they stood in danger of a concentration camp. To make the dictatorship more complete, the marshal followed his speech with the announcement that hereafter all members of the government, all civil servants and all soldiers, sailors and airmen must take an oath of allegiance to his person, rather than to the nation. All this is generally interpreted as evidence that France is about to join more completely in the German plans for establishing a "new order" in Europe. It is conceivable, however, that it might be a method used by Petain to explain to the nazis why collaboration has been halting and partial. Whatever the explanation, the marshal's most recent moves apparently indicate that no government is now possible in France but a military interregnum, which will leave the real decision as to what is to take the place of the Third Republic to the general peace conference at the end of the war. By that time Petain, now 85, will probably be ready to step out of the picture. And by Petain's admission, it may be doubted whether Darlan will have the strength to step in.

After Defense—Unemployment?

WHEN the war ends, 23,000,000 American workingmen plus some millions of soldiers will be confronted with immediate unemployment, according to a report issued last week by the National Resources Planning Board. This executive agency, which was set up by Congress two years ago, states that "we can lose everything we are arming to defend if in the transition to peace we slip back to a low national income with its inevitable unemployment, suffering, chaos and loss of freedom." Since the board rightly believes that "the real problems of war never arise until after the war is over," it urges immediate and large-scale planning and organization by government, business and labor to head off the inevitable debacle. This is a thoroughly constructive proposal which would be ably supplemented by the passage of Congressman Voorhis' bill (H. J. Res. 59, now gathering dust in the House committee on labor) for the formation of a national unemployment commission. The National Resources Planning Board report sets five objectives toward which it seeks to direct the national effort. The first is to maintain the national income at a level of 100 billions, instead of allowing it to fall below 50 billions, as it did in the last depression. "In other words, we shall plan to balance our national production consumption budget at a high level with full employment, not at a low level with mass unemployment." Second, it seeks to do this without sacrificing the aged or youth and by maintaining high standards of wages and hours. Third, it desires to revive private enterprise, although how this can be done in the face of the trend toward socialization is not explained. Fourth, "We must plan to enable every human being within our boundaries to realize progressively the promise of American life, in food, shelter, clothing, medical care, education, work, rest, home life, opportunity to advance, adventure and the basic freedoms." Finally, it is recommended that the whole enterprise be keyed to the idea of upbuilding America. This proposal, contained in a pamphlet, "After Defense—What?" which can be obtained from your congressman, is worthy of study and support.

Warning from Japan

AN OMINOUS revival of extreme nationalism is presaged in the attempted assassination of Baron Hiranuma, prominent member of Japan's newest war cabinet. While a tight censorship has kept from the outer world the details of the shooting, it fits into a familiar pattern. Several times in recent years members of the patriotic secret societies which are numerous in Japan have resorted to murder as a method of intimidation of moderate elements in the government. The gunmen are usually hailed as national heroes and in several instances have received only light punishment for their crimes. This can only be explained by the connection of these secret organizations with powerful elements within the high command of the army and navy. Baron Hiranuma was himself formerly said to be affiliated with one of the most notorious of these societies, but had become a moderate influence in the present cabinet. When this attempt was made on his life, the emperor immediately showed extraordinary concern. This was probably intended to exert a restraining influence upon the extremists, who hold, in theory at least, that their ruler is divine. Unless the position of Japan in international politics is further weakened, the emperor's action will probably avert a repetition of the coup d'état of 1936, when several cabinet officials were killed and mutinous sections of the army took control of government offices in Tokyo. If, however, the informal American-British alliance against Japan pushes the government of that nation too far, or if the steps which have already been taken prove too sharply disastrous in their effects on the Japanese economy, it is these extremists and not a more moderate element who stand to gain in power. This attempted assassination is therefore a warning whose importance should not pass unheeded in Washington or London.

Finnish Bishops Make A New Appeal

ONE OF THE THINGS which disturb Americans about the changed nature of the war is that Finland is now on the other side. American aid is being pledged to Stalin, perhaps to be used to blast the Finnish army. Not enough time has yet elapsed to forget the days when Finland was being held up as the apotheosis of democratic valor. Among the many things which evoked American sympathy for Finland at the time when Mr. Sherwood was writing "There Shall Be No Night," was the faith of the Christian church in that gallant democracy. This faith was expressed in pronouncements by

the Finnish bishops which must have been read, as models of Christian fortitude and insight, in hundreds of American pulpits. But the Finnish bishops continue to express their faith. Its latest expression is found in an appeal which they issued on June 26, the text of which has just been sent to this country by the press service of the World Council of Churches. It reads:

> We, bishops of the Lutheran Church of Finland, ask our people to bear calmly and without fear the burden laid upon us by God. We can unhesitatingly place our confidence in God, who supports us in our just cause by his powerful hand because he always comes to the aid of those who are oppressed so that justice may be done them. We must unite in prayer for our army, and we must be full of love and solicitude towards our fellow citizens who have been hunted from their homes, towards the families of those who have been called to the colors which are in a difficult situation, and help our neighbors who are suffering by enemy action. Let each one do his duty and conscientiously obey the orders of the government. But above all we must know that God alone is our refuge and our strength, both now and in the future. Our merciful Father will support the people of Finland in this critical hour of its history. Let us approach God with a living faith and with a desire for perfection, and pray that he will fulfill his promise: "I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee."

Reading these words, can there be detected in them any lesser degree of Christian faith or any smaller measure of Christian consecration than in the statements which these same bishops were issuing before March of last year?

What Church for 'Men Working'?

HAVE YOU EVER read an article bemoaning the rapid strides which the holy rollers and similar ecstatic religious bodies are making among the American proletariat, especially in the south? Of course you have; some of those articles have appeared in these pages. And we do not wish to be understood now as abating in any degree our anxiety over this fact, or our belief that the "regular" churches are dodging a responsibility here which they should shoulder. Nevertheless, we must admit that the reading of a recently published book has raised some questions in this connection which are not easily answered. The book is entitled *Men Working*. It is a novel, written by John Faulkner and published by Harcourt, Brace and Company. (Price $2.50 and, as a stimulus to reflection, worth a lot more.) Mr. Faulkner has been a supervisor of WPA projects in Mississippi. His novel simply attempts to picture the life of typical sharecropper families as they leave the farms of that cotton-raising state for the cash income they can obtain in the towns as workers on the projects of what they always speak of as "the W. P. and A." It is an appalling picture, which nevertheless carries with it the conviction that it must be in large measure true. It is not to be read as an indictment of the people, but rather of the nation which has permitted them to sink to this level of ignorance and brute living. However, there they are, and they are what they are. And now the question rises: what sort of church can minister to the spiritual needs of such families as crowd the pages of this book? Can the "regular" churches ever reach across the gulf of illiteracy which separates these people from the graduates of college and theological seminary? If the ecstatic sects don't reach them, is there any church that can?

After the Atlantic Conference

I

What Happened on the Augusta?

IT IS DOUBTLESS an exaggeration to call the conference between President Roosevelt and Mr. Churchill "the most momentous meeting in the history of the world," as the president of Chicago's Zionists characterized it in the press. One thinks immediately of a certain meeting that is supposed to have taken place on Mount Sinai, or of a number of others that might be mentioned. Nevertheless, the meeting between the two heads of state, most of it on the decks of the American cruiser Augusta, may well turn out to have had permanent historical importance. There is a tendency in some quarters to carp at its theatrical setting. But that was essential to the purpose which the two men had in view. The meeting was designed to focus the attention of the world on the closeness of the collaboration into which the United States and Great Britain have entered. No jibes from Berlin or Tokyo can minimize the extent to which it accomplished that end.

To be sure, since the conference closed there have been continuous efforts, both in London and in interventionist quarters in this country, to read into its scanty documentary results more than actually appears there. Thus, for example, the expression of "hope" that "after the final destruction of the nazi tyranny" a peaceful world order may be established is seized on as a mutual pledge to destroy Hitler. A careful reading will show that it is nothing of the sort. Indeed, the entire statement which came out of the conference is remarkable for the cautious nature of the verbs used. The signers "desire"; they "wish"; they "will endeavor"; they "hope"; they "will aid"; they "encourage." But they very pointedly do not "pledge" and they do not "promise."

Despite the tentativeness of this formal document, however, the gravity of the event must be recognized. By this meeting President Roosevelt has taken another long psychological step toward entrance into a shooting war. It is possible that he does not realize this, although that is unlikely. His first act on landing from the conference was to assure the nation that his meeting with Mr. Churchill had not carried the United States any nearer to war. But what of the agreements between British and American generals and admirals which are said to have been worked out while the President and the prime minister conferred? What of the expectations that have been raised in England? What of the jubilant forecasts in the London press? Common aims imply common action. If the action is not presently forthcoming, then pressure will be turned on. Already pressure is being felt, as witness the recent state-

ments of General Wavell and General Auchinleck regarding the need for American troops if Hitler is to be defeated. Added to this sort of pressure will now be the assertion that, by sharing in the formulation of common aims, American "honor" has become involved. Perhaps the President believes that he is strong enough to withstand this pressure, but even he may underestimate the power which it will presently bring to bear.

Secrecy still surrounds most of the proceedings on the Augusta. But one thing is admitted: the conference covered the entire military and naval situation in all theaters of war, present and prospective. It was this, of course, which made necessary the presence of the impressive array of generals and admirals. Obviously these representatives of the fighting services were not needed to draw up the eight-point statement of peace aims. And if, as the President has told the press, he came away with "a complete understanding" with Mr. Churchill "on all aspects of the war situation," then it can be concluded that the United States and Great Britain now have a working arrangement, if not an actual written agreement, covering at least the following points:

1. The basis on which help is to be given to Russia, and the extent of that help. This probably involved for the President the ticklish problem of persuading the prime minister that Britain can now safely allow much of the war production in this country to be transferred to Russia. For both Mr. Roosevelt and Mr. Churchill it involved the even more ticklish problem of determining how far Stalin is to be supported. The problem here is not unlike that which British tories faced when they commenced to build up Adolf Hitler as a bulwark against bolshevism. The tragic miscalculation in that case should serve as a warning now.

2. The extent of American liability in the Far East. At what point is this country prepared to intervene with force against Japan? If the prime minister did not obtain assurance on this, then from his point of view the conference can have had little military significance. Yet it must have been difficult for the President to commit himself in this regard. In case of a direct Japanese attack on Singapore or on the Netherlands Indies it is conceivable that the American people might, though reluctantly, be roused to war. But what measure of popular support could be counted on for a war to keep Japan out of Siberia? Or out of Thailand?

3. Action concerning France. Is General Weygand, as well as Marshal Petain, to be regarded as a nazi tool? If so, at what point in the process of French amalgamation into Germany's "new order" is there to be military interference? And how much responsibility is the United States to shoulder for such interference? Is this country to risk a war with France in attempting, as it claims, to guard itself against a war with Germany?

4. The actual prospects of the American armament policy. On this it is likely that the conferees on the Augusta indulged in some plain talk, and altogether unlikely that Mr. Churchill was appeased with descriptions of war materials "on order." The realities of a rearmament program furnish one subject on which the British prime minister cannot be fooled or bluffed, as anyone knows who has read the speeches which he made in Parliament during the fumbling rearmament period of the Baldwin and Chamberlain governments. American airplane production decreased in July. What assurances was the President able to give for the future?

Did the President commit himself on the question of an eventual A.E.F.? That is the question which most Americans would like to have answered. The only hint as to what the answer might be is contained in the report that Mr. Roosevelt has told a group of congressional leaders that he had agreed with Mr. Churchill on the necessity for an invasion of the Continent if Hitler is to be defeated. But Britain's two leading generals have already testified that such an invasion would require the assistance of American troops.

Where, then, can the Atlantic conference be said to have left the world? It has left the Axis nations both puzzled and apprehensive—as was intended. It has left Russia eager for a further conference to find out precisely what its prospects for future help are. It has left the English public with a new expectation that the United States will soon enter the war. It has left the people of the United States gratified, in the main, at the liberal character of the peace aims proclaimed, but in the dark and apprehensive as to the actual war policy of their government. And what as to the prospects of peace? There it has certainly not closed the door against negotiation. On the contrary, it has outlined a post-war world in a way which is, in effect, an invitation to the Axis states to indicate the extent to which the ends for which they are fighting differ from those which the conferees on the Augusta avowed.

II

The Eight Points

GREAT BRITAIN has at last made an official statement of her war aims. These aims, as formulated at the Atlantic conference, parallel in many respects the Fourteen Points of Woodrow Wilson. These are the two facts concerning the document jointly issued by President Roosevelt and Prime Minister Churchill which, more than any others, have impressed the American public. Responding at last, it is believed, to pressure from the American chief executive, Britain's leader, who had hitherto insisted that his nation's purpose could be comprehended in the intention to "smash Hitler," has now outlined a sketch of the world for which his empire is fighting. And lo, this world turns out to be much the same world as that of which Woodrow Wilson dreamed!

Mr. Churchill's agreeement to state the peace aims of the democracies is the most hopeful development, thus far, in the war. To be sure, the Eight Points are confined to generalizations, put forward with a caution—as has already been pointed out—which suggests that reservations still lurk in the minds of the signers. But the document is distinctly a forward-looking one. It is not marred by any spirit of vindictiveness or any desire for revenge. It professes to be as concerned for the welfare of vanquished as of victors, of small states as of great.

Its generalizations are, in the main, in accord with the generalizations which have been given support in statements on peace aims issued by the pope, by many church bodies, and by individual church leaders such as E. Stanley Jones.

In brief, these Eight Points paint a picture of a peace in which (1) the victors will make no territorial annexations; (2) the Wilsonian principle of self-determination will govern all territorial adjustments; (3) self-government will be restored to states which have been invaded; (4) equality of access to markets and materials will be given all nations; (5) international economic collaboration will raise the world standard of living; (6) security against invasion will be assured all nations; (7) "such a peace should enable all men to traverse the high seas and oceans without hindrance"; (8) force will be abandoned as an instrument of national policy, with the Axis nations being immediately disarmed and the hope expressed that the burden of armaments on other nations may eventually be lightened.

These Eight Points, it is announced, will immediately be sown broadcast throughout the Axis nations and the territory now under their control. When one remembers how powerful an effect the Wilsonian Fourteen Points had in 1918 in undermining the will to fight of the peoples of the Central Powers, the importance of such a political offensive becomes clear. In this case it is probable that the assurance to the German people that their nation will not be dismembered, implicit in the second point, will have a potent propaganda appeal. Yet it must be acknowledged that, as an approach to the deluded followers of Hitler, these Eight Points will suffer because of many vital omissions. The statement to which Mr. Roosevelt and Mr. Churchill have set their names is as striking for what it does not contain as for what it does.

Except on the single issue of Germany's dismemberment it contains no specific promises. The first point is not an exception to this, for it must be remembered that in 1918 also the Allies declared that they *sought* no territorial aggrandizement. They may not have sought it, but they got it nevertheless—to the extent of millions of square miles! The seventh point, dealing with freedom of the seas, is so meaningless that we have preferred to quote it exactly rather than to paraphrase it. When have men ever been denied the right of ocean travel in time of peace? There is nothing here about freedom of religion—a conspicuous omission from Mr. Roosevelt's list of "four freedoms" which was probably left out in deference to the susceptibilities of Josef Stalin.

But there are other silences in the Eight Points of even graver import. There is no recognition of the colonial problem; no suggestion of the way in which the signers intend to deal with that issue of imperialism which lies so close to the root of our present world disorder. There is no mention of reparations—that rock on which the Versailles peace foundered. Complete silence is maintained concerning the unification of Europe. There is no suggestion of a new league or association of nations. Indeed, if the Eight Points foreshadow any sort of world organization it would seem to be an Anglo-American alliance of some kind to establish and police its ideas of world order. And there is no promise of a general disarmament. Instead, it is distinctly proposed in the one article which approaches a specific program that the victors shall impose disarmament upon the vanquished and remain themselves armed, with not even as much assurance of a future general disarmament as was given in the flouted Versailles treaty.

These are ominous omissions. While they remain, the effect which this statement of peace aims will have on the peoples of Germany, Italy or Japan cannot but be problematical.

In one respect, and in one respect alone, these Eight Points represent an advance over the Fourteen Points announced by Wilson. This statement of peace aims has been formulated with the cooperation of the British government. It bears the signature of the British prime minister. It is not something drawn up by an American president acting alone. Should the desperate peoples of the Axis nations respond to its invitation, there would need be no such conference as Britain, France and Italy called on October 29, 1918, after Germany had sought an armistice on the basis of the Fourteen Points, to determine to what extent they were willing to subscribe to the principles of that document. If the people of Germany or of Italy or of Japan should see in these Eight Points an offer for which they are willing to make peace, they can at least be assured that it is an offer to which the leaders of both the great democracies are already in honor bound.

In Olden Times

EDITOR THE CHRISTIAN CENTURY:

SIR: The little girl who asked her aged aunt, "What were things like in the olden times?" did not deserve the disgrace which fell upon her. The child was entirely right in asking the question, but unhappily she sent it to the wrong address. Even a venerable aunt does not like to become a personal and first-hand witness to ancient history.

Do you ever try to discover what human life was like in olden times? The protest against such studies on the ground that they serve no useful end will not trouble you, I hope. I get tired of useful things; I want sometimes to read of things unprofitable, things to be enjoyed for their own sakes, with no return to be sought but the light and glory of a dream. I have moments in which I hate to be asked of a book, "What does it teach?" I want to answer, "Thank heaven, nothing!" I remember how a scientist who had done important original work from which farmers to the ends of the earth profited, once said to me about his discoveries, "Thank God, there is no money in it." I want some books at least to read simply to enjoy myself, and among them I should like to put on the shelf those which should be named the "Magic Carpets."

Happily we can discover far more readily than our fathers did what life was like in the old times. Thomas Carlyle said that he wanted to see what men did, thought, suffered and enjoyed. He could not find the dimmest

shadow of an answer. But much has been done since his day to bring before our eyes the common lot as it was long ago, even in the days before the flood. It is still far from easy to live over again a single day in the life of an ancient Roman, or a Saxon, or a peasant in the Dark Ages, but at least it is not so hard a task for the imagination as it was.

"The present age differs from the centuries before it in its vivid realization of that much neglected person, the man in the street; or (as it was more often in the earliest ages) the man with the hoe." It would be possible, dollars permitting, to fill a very long shelf with books which will carry one back to olden times.

For the more recent ages we have a long row of diaries and volumes of letters. It might be put as a subject of speculation to friends talking, as they should talk sometimes, idly and uselessly, "What would be the most likely way in which we could win remembrance three hundred years hence?" Admit it is very long odds against the most likely way, but surely the answer made by the late Virginia Woolf is right: your best chance is to write a diary; not a diary of your profound thoughts upon time and eternity but one in which like Parson Woodforde you record what you had for dinner and what you wore and what the weather was like, and the fact that you used a quaint vehicle called an automobile. Some day the diary might be discovered among the ruins and your name would be added to the names of Paston and Woodforde and Greville and a host of others. Can you think of a more likely way? Of course, one of your company might write a new *Paradise Lost,* but then . . .

By a happy accident I have recently returned, with Sir Leonard Woolley for guide, to Ur of the Chaldees, and I now know something of human life before the flood and in the days of Abraham and also of Nebuchadnezzar. And at the same time to the Middle Ages, of which that gifted writer, the late Eileen Power, wrote with such charm. I can tell you what the peasant Bodo was like in the time of Charlemagne, the hours of his day, the character of his farming, his holidays, his religion. Charlemagne we have always known—or at least could have known—but now we can know Bodo, the peasant, and Ermentrude, his wife, and their home. As a historian said, "The great historian now takes his meals in the kitchen." At the same time, I have been reading again St. Augustine's *Confessions* and I know what a boy's life was like in the fourth century in north Africa. But we read that book for other reasons.

Ever yours,

QUINTUS QUIZ.

VERSE

Only One King

IN arrogance and vanity
Kings sculpture regal words and creeds
On granite, that posterity
May marvel at their mighty deeds
Of war and conquest; time and rust
Grind these memorials to dust.

Only one King came scorning power,
Walked with the humble of the land
And served mankind his willing hour:
And he wrote only on the sand!

JOHN RICHARD MORELAND.

Nocturne

HOW quiet is the eve, how calm the air!
Man's work is done, his petty chores have ceased,
And earth is for a few brief hours released
From captive bonds to breathe again. How fair
And far above the strife those tall trees stand!
They whisper of the things revealed today:
The pride of man, his greed and cruelty,
His vain ambition—striving to be free
That he may bind the weak of every land.
How quiet is the eve! The queenly moon
Again ascends her silver throne, where soon
Her face shall shine amid the starry throngs.
The day is man's, the night is Beauty's own,
Who would for men's iniquities atone.

THOMAS CURTIS CLARK.

O Holy Time

O HOLY Time,
Beautiful bird
Which carries me westward into the evening;
My head lying on your neck,
My arms outstretched upon your wings
Of rose and lapis lazuli.
Effortless, I go forward in your motion.
You will not tire, you will not fall.
No wind can blow you from your channel.
Brown specks far below, the herded Evils
Run and scatter when your shadow strikes them.
Night, like a great wave, will lift itself,
Will curve and swing over us
Its foam of fixed stars,
The Immortalities.

EDITH LOVEJOY PIERCE.

The Carpenter

A blinding light—they would have gazed,
A silken robe—they would have praised;
A king in triumph come to reign—
They would have hurried in his train.
They overlooked a baby's birth
When love unnoticed came to earth;
And later, seeking in the skies,
Passed by a man in workman's guise.
And only children paused to stare
While God Incarnate made a chair.

MARY TATLOW.

Is a Third Order Being Born?

By Wilma Ludlow

IN Maryland's Patapsco state forest between the banks of the Patapsco river and the B. and O. freight line stand the buildings formerly used by a CCC camp. They were in a sad state of disrepair when the Quakers took over nearly a year ago. I remember the week-end "work camps" in the early fall when the young Friends from the two Baltimore meetings trekked down to the camp site to scrub, paint and begin the repair work on the buildings in anticipation of the day when the "c.o.'s" would arrive, for this site was to become Civilian Public Service Camp Number 3, for conscientious objectors of all races and faiths, financed and conducted by the Friends.

I remember early this spring going with a group of the American Friends Service Committee and standing quietly under the trees while Rufus Jones dedicated the camp for another experiment in "that way of life which takes away the occasion of wars." I remember the day in May when the first group of c.o.'s arrived, 26 of them with nearly twice that number of reporters, newspapermen and photographers in tow. The boys were of various sects, points of view and races, but all united in their conscientious objection to military training and to participation in war. The photographers seemed obsessed with the notion that they must get pictures of the boys reading Bibles or peeling vegetables or, preferably, both. For a few days things were pretty hectic.

Changing Attitudes

I remember talking with a group from the camp a month later. How were they getting on? What was the attitude of the boys? Did they feel this was just something they had to go through with? Or did they look upon the camp as an opportunity for training in pacifist living and thinking? Perhaps a preparation period for reconstruction work abroad after the war was over? How did the various sects get along? What of the one lone Jehovah's Witness who had had such a marked paranoiac attitude when he arrived? How was the interracial aspect working out here in the near south? Were the boys vindicating the Friends' faith that they could and should make their own rules and regulations for their camp life? How about the financial aspect? Were most of the boys able to secure the necessary $35 a month which kept the camp self-supporting and free of government control? Were their church groups backing them up?

The answers were not all definite. They had been there only a short time. New men were always arriving. Still, as they talked you began to feel an undercurrent of enthusiasm, a feeling of comradeship and a sense of purpose and meaning in their work. Some of the boys felt this on a very simple level. They took pride in beating by a wide margin the record for work which the former CCC occupants of the camp had achieved. There was a strange pride in doing far more work in the eight-hour day than their predecessors. They had, they proudly told you, made twice as many park tables as had been expected of them in a week's time.

Other boys, while sharing this enthusiasm, were looking ahead to doing relief work in Europe, feeling that the outdoor life, the training in forestry, carpentry, erosion control, cooking, laundry and first aid would better fit them to help in rebuilding Europe.

A Positive Pacifism

Many boys were welcoming the opportunity to think through with others the positive implications of the pacifist stand. They believed that there was a better way of dealing with Hitler and of dealing with all injustices and brutalities than the way of violence. Their government had permitted them to experiment, in a laboratory as it were, in this better way. On a very limited scale to be sure, but still a little experiment in a cure for such a cancer as war is surely better than none. Here was an opportunity for pacifists to learn to think and act and plan together—something they had never learned to do before. As the boys talked you began to feel a restrained excitement, a deliberate attempt to understate their enthusiasm for fear we would not understand why they felt that cleaning out underbrush and making park benches were somehow connected with a practical attack on war. They were quite clear in their own minds about it.

Since then my husband and I have visited the camp many times. Numbers of our friends are there and we have had a keen interest in its development. The sound psychological effect of the camp on these boys is the most obvious thing to be noticed in the three months it has been running. Pacifists have tended to be an individualistic group and here at the camp you have all breeds and types, from Jehovah's Witness to Roman Catholic, from fundamentalist to humanitarian, from Quaker to high church Episcopalian. The growth in tolerance, humor and understanding has been tremendous. The Jehovah's Witness has been giving lessons in tap dancing at a nickel a lesson to raise money to attend a convention of Witnesses, and having great fun doing it. The camp "agnostic" has been in to town to attend Quaker meetings. The Yale graduate student has found the unlettered fundamentalist a good working companion with a keen sense of humor. The boy from the south has discovered that the two Negro c.o.'s are on the way to becoming his best friends. In short, a sense of community and fellowship has grown up in an astonishingly short time.

Mounting Morale

Perhaps one of the most significant things that has come out of their camp experience so far has been their increasing interest in their work project. The Patapsco state forest is one of the least equipped and most poorly cared for parks in the country. It is heavily used throughout the summer months. At first, some of the boys felt that an eight-hour day spent digging ditches, laying trails

and making park benches had little social significance. A keen interest has developed, however, in the possibilities of the park as a recreation center. Voluntary investigations are under way to determine how people of lower income groups in Baltimore, ten miles away, can be encouraged to use the park. The boys are taking hold of the whole problem of the park's future usefulness and, through contacts with Maryland officials, will make a survey and study with recommendations to the authorities.

Their interests have not, however, been limited to the park alone. Week ends find them going out into the surrounding communities attending churches and other community organizations. They are fast developing a sort of voluntary church extension program of surprising proportions. All these developments do not seem strange when you stop to think that here, for the first time in the history of our country, is a group of men being trained in a "give-technique" rather than a "get-technique." They "give" from the first moment they reach the camp. They, or their families or friends or church groups, "give" the necessary $35 a month for them to come. Their eight-hour work day is "given" with no pay in return. They "give" their spare time to repairing the camp buildings, to study of subjects that will make them worthy volunteers for reconstruction work in Europe, to making the meditation period each morning meaningful, to reaching out into the surrounding communities to see where and how they can be of service. Their daily practice of democracy and self-discipline through making their own laws for their camp life and laying down their own standards of work are preparing them for citizenship in a democracy as hardly anything else could. The variety of backgrounds and points of view of the campers is teaching them at first hand the meaning of civil liberties and tolerance for minority groups. No school and no church in the country gives young people today such an opportunity to practice the full meaning of the outgoing life.

Fear of Government Action

Most of the boys are exceedingly worried about the possibility that the camps may be taken over by the government due to lack of support from the various churches. A good percentage of them feel that, if this should happen, they would have no alternative but to go to jail. They feel that the creative and experimental aspects of the camp would be gone. They would be merely forced labor camps. Many of the boys would not have registered at all if it had not been for the possibility of attending these camps.

The conscientious objectors are one of the, if not the, most idealistic and consecrated groups of young people today. They are the ones, mistakenly perhaps, who are willing to take the way of the cross seriously. They are betting their lives on the technique of love, sacrifice and undiscouraged good will. All too frequently the churches have either ignored them or turned them out as heretics and cowards. These camps can be a tremendous opportunity for the Christian church. Here, gathered together for at least a year, are the pick of their consecrated and idealistic youth. Here are all the advantages of the monastic life and training with the added importance that they are training to return to society to practice what they have thought, and trained and planned for during their months together in the camps. If the churches really want a revival of religion here is the garden all plowed and seeded; here is a new missionary movement which challenges the imagination, for these boys are committing themselves to a way of life as surely as any missionary or any monk.

An Opportunity to be Seized

The Friends cannot support such an enterprise alone. The government is ready and eager to take over the camps. Many of the boys have given all they possess in the world for the opportunity to pay their way in forging out this new pattern in Christian living. Many other boys have nothing but themselves to give. Whether the churches like it or not, theirs is the responsibility for the existence of these boys. It was from the churches that they learned of the way of love and good will. It was from the churches that they heard the story of the cross and felt the challenge of the way of sacrificial good will. Of the 183 boys now in Quaker camps (I am not including those in the camps run by the Mennonites and the Brethren) 65 have no provision for their support while there. More are being called up all the time.

The American Friends Service Committee, through the sale of Civilian Public Service certificates and through contact with various officials of other denominations, has been working out procedures for the financial support of the camps. But this is not enough. It is too big a thing for the Friends alone. Furthermore, the problem of financial support would not exist if the churches once caught a glimpse of what these camps may mean. I am not putting it too forcibly when I say that these camps have every chance of becoming that Third Order for which so many Christian leaders have been looking. This cannot be if the camps are taken over by the government, for then the policies, the type of work, the staffs of the camps will be dictated from Washington. There will no longer be an opportunity for creative pioneering. Let the churches beware lest they miss an opportunity for supporting a Christian youth movement such as may never come again.

Soldier Knowledge

BOTH bloody din, and silence, have we borne,
And watched, above us, countless stars grow pale.
Our staring eyes have looked where wounds have torn,
And left their fiery path. Of what avail
Are now remembered joys, a smile, a tear,
Here, where both love and hate forgotten lie?
Here, where men wait, beyond all hope and fear,
Among the dead, and those about to die.

We are the old of earth—the very old—
Stricken in youth by hoarfrost and by blight;
Drained of our dreams from hearts too soon grown cold,
Our day but just begun darkened by night.
We count not hours. War makes it understood
How One lived centuries on a cross of wood.

IDA NORTON MUNSON.

Protestants Do Worship

By Bruce S. Wright

RECENTLY, on one of my few Sundays off, I attended a small-town church. I picked the town and church deliberately, because I had heard and read so much about the utter absence of the spirit of worship in many of our smaller churches, and I wanted to see for myself. The church I attended was an average church, no better, no worse than ninety per cent of the churches of that sort across the United States. Leaving the church at the close of the hour's service I did so with this thought uppermost in my mind: This is truly the Lord's house, and I have met God here this morning.

There was a congregation of between fifty and sixty present. The service began at eleven o'clock. Three or four minutes before that time the pianist (they had no organ) entered and began playing. At eleven the choir came in, ungowned, twelve of them, the majority young people. The minister followed, clad in a dark blue serge suit, a double-breasted business-style suit. Standing behind the pulpit he gave the call to worship, announced the opening hymn; the congregation rose and joined heartily in the singing. From that moment the service moved forward in an orderly, reverent fashion. The choir anthem was a simple hymn number, within the range of the voices and ability of the choir, wisely chosen and earnestly and helpfully sung. The sermon, consuming twenty-three of the sixty minutes of worship, was carefully worked out. There was a text, a central idea, and the entire thought developed in an orderly, progressive manner. It was not preaching such as one would hear on Fifth Avenue, but it was sincere, suggestive and helpful to all who listened.

A Fair Example

The minister in this particular church is not noted as an expert in worship. Far from it. He is a man about sixty-five years of age and this is the type and size of church he has served all his ministry. I contend that both he and his congregation fairly represent the vast majority of the smaller churches throughout America, and that their conduct of and attitude toward the thing we call worship constitute an example from which certain honest deductions can be made.

Why must we be forever assuming that the liturgical churches worship and the non-liturgical congregations do not? Likewise, why must we assume that Roman Catholic churches are always crowded and Protestant churches usually sparsely attended? That Roman Catholics and high church Anglicans love worship, while ardent evangelicals are indifferent? The facts do not bear out these assumptions. For every lovely New England meeting-house, beautifully surrounded by tall elms, attended by a mere handful of people, mostly the older generation, I can find a liturgical church, beautifully planned, nobly built, with an even smaller handful of people in attendance. The chief pastor of one of the largest Roman Catholic parishes in my home city said to me only a short time ago, as we were talking about worship and the attendance of the people: "Do not think that the Protestants are the only ones who have difficulty in getting their people to worship! We have our problems too."

While we are on such questions it is also proper to ask: Why should it be thought contrary to the spirit of worship for people to greet one another in a friendly manner as they enter or after they have entered the house of God? Does only that man worship who comes to church with face dead-set forward, turning neither to the right nor to the left, bent on seeing God whether he sees any of God's children or not? One of the chief ingredients of worship is fellowship; it is a corporate affair.

> Blest be the tie that binds
> Our hearts in Christian love,
> The fellowship of kindred minds
> Is like to that above.

Both form and substance are important when it comes to worship, but substance is much more important than form. Personally I love the gothic. In every way it is especially adapted to the idea of worship. I like the chancel arrangement for the choir, the "divided pulpit," the communion table and cross centering the attention of the worshiping congregation. I like the gowned choir and the preacher in vestments. In my own denomination I was one of the first ministers to wear a pulpit gown, wearing it when my bishop looked askance at it and thought I was un-Methodistic in doing so. (He had forgotten that John Wesley wore a gown even when he preached in the open fields.) And liturgy! With very little effort I could become the highest of the high church. But I know, as we all know, that all that is the form, not the substance, of worship.

Form Is Not Essential

An adequate and appropriate structure helps but it is not essential. For a time I served a congregation that had one of the most beautiful sanctuaries in my denomination. It had everything that goes with the glorious gothic. The people came to worship; they did worship in that worshipful atmosphere. My present church building is at the other extreme. It is an immense red brick structure, four walls and a roof, erected eighty-two years ago, before the Civil War, in 1859. It is quite the same today as it was then, the same pews, the same choir and pulpit arrangement. It has the "central pulpit"; there is no stately center aisle for dignified processionals. To this old red brick church the people come to worship, and they do worship. They themselves create the atmosphere of worship, for they know the difference between the form and the substance.

I cite in detail my own church because it is typical of the situation of the majority of congregations in our American Protestantism. By and large we are not housed in glorious gothic. We must make the most of what we have, and we are doing it.

The Bible has something to say about worship. Christ said to the woman at the well: "The hour cometh when neither in this mountain, not yet at Jerusalem, shall ye worship the Father. . . . God is a spirit, and they that worship him must worship him in spirit and in truth." Here is the substance, attainable through any form, provided we use the form as it should be used, solely as a vehicle.

The extent to which Protestant people heed the command, "This do in remembrance of me," is a fair index how much and how sincerely Protestant people worship. Surely the communion service is real worship, and those who come to communion come solely for the purpose of worshiping. Within six months a church I know well, having a membership of 2,150, had 926 at communion. Another having 2,665 members had 1,784 at communion. Considering the aged, sick, out-of-city, non-resident members of a congregation these averages are high. You say these are large congregations and not a fair example. I know two small churches, one with a membership of 176 having 112 at communion; the other having 214 members and 178 at communion. In my own congregation, except for Easter, our communion services are the most largely attended of all services. Protestants do worship.

Years ago I attended two communion services in the Philippine Islands. The first was in Manila's beautiful cathedral, built by the late Bishop Charles Henry Brent. He presided at the service; it was worship indeed, with all the accompaniment of organ, choir and the rich surroundings of the cathedral. A few weeks later in a small nipa chapel fifty miles from Manila I knelt on the hard earthen floor at a bamboo chancel rail with some sixty native Filipinos and received the holy communion from plain crockery ware. Those people were worshiping too. God was as truly present in the poor nipa chapel as in the glorious cathedral.

Would it help, I wonder, if for a period instead of announcing catchy sermon themes, giving book reviews and lecturing, we would simply invite the people to worship! I myself have tried it out. For years I have consistently refused to announce any theme in the newspapers; I have given the hours of service and invited the people to worship. In any event, whether we do that or not, let us show, by precept and example, in church, tabernacle, temple, hall, roadside chapel, country schoolhouse or gothic cathedral, that Protestants do worship. For they do!

That Veil of Secrecy

By Oswald Garrison Villard

NO ONE can find serious fault with the "startling" peace aims formulated by Mr. Churchill and Mr. Roosevelt with such theatrical secrecy. There is nothing "startling" about them. They are, as far as they go, a close parallel to the Fourteen Points of Wilson which were so effective in breaking down the German morale in 1918. And they are, moreover, only an elaboration of the peace terms outlined by Anthony Eden a few weeks ago. It is so hard to see why these aims could not have been formulated by letter or cable that one cannot help wondering, as does the *St. Louis Post-Dispatch,* whether we have been told all that took place on the Prince of Wales. What else was discussed and what other agreements reached?

The President enjoys startling people like a smart aleck schoolboy, and so he has reveled in keeping the press in the dark, leaving his newspaper retinue behind and having a "historic" meeting at sea. Arthur Krock points out in the *New York Times* that the President tried as far back as 1936 to have a meeting on the high seas with the dictators, Hitler and Mussolini, as well as with the other heads of nations, and that he toyed with the idea again in 1939. His itch for showmanship is insatiable. But that showmanship should not conceal the fact that this was a thoroughly bad way to do a good business.

It is the dictators' way; it is a poor copy of the Hitler-Mussolini meetings on the Brenner and elsewhere. It is also the dictators' manner because of the secrecy involved. That is as un-American as anything could possibly be. No American president has ever so flouted the right of the American public to know where its chief executive is and what he is about. Our presidents have, in the main, lived and acted in the open. If it was safe for Mr. Churchill to cross the ocean in the Prince of Wales then it would also have been safe for him to land in Canada and meet the President at Toronto or Buffalo or at the White House. As it is, the press, the public and Congress have no means of penetrating further into the veil of secrecy behind which the President is more and more hiding all his acts relating to the war. Never was there such a need for a question hour in Congress like that in the British Parliament when the executive must answer questions publicly—except that an answer can be refused on the ground of public safety.

Nothing is more disturbing in this whole critical situation than the fact that the executive branch of the government is working behind a veil of secrecy. Congress, as everyone knows, has not voted any censorship, yet an even more rigid one is enforced than during the last war. Obedience to that voluntary censorship has been made a test of loyalty and patriotism, and newspapers which for a time gave news that the American people should have—as, for instance, that a number of British warships are being repaired in this country—were denounced both by the President and by Secretary Knox.

It was behind this veil of secrecy, of course, that Iceland was occupied. It had been on the boards for some time. Positive statements have been made that American troops and advance parties had been going to Iceland for

two months, but the American people were not allowed to know about it, nor can they be told today how many troops are there, and whether the British forces will or will not retire, and, if they are going, when. This is the third war that I have lived through in which this country has participated, and I can recall nothing like it.

More Seizures Contemplated?

It is true that modern war and the existence of fifth columnists and spies, and the easy means of communication, demand methods different from those of the past, and perhaps greater secrecy in hiding troop and fleet movements. But this country is not at war, and therefore the facts of what is actually happening should not be hidden from the American people unless our democracy has already been abandoned. We Americans are thinking people and not unintelligent, and as long as the republic is a republic we have the right to know what our government is doing. In no respect has Congress failed us more at this time than in its refusal to demand the whole truth and nothing but the truth. It is a pathetic spectacle that Congress presents in thus laying itself open to having suddenly sprung upon it accomplished facts, like the seizure of Iceland.

Newspaper men in Washington write freely that the Portuguese islands will be taken next. Everybody knows that Dakar would have been seized by now were it not for the fact that we cannot get that harbor without bloodshed and without attacking our once beloved allies, the French. Occasionally the veil is lifted, as when it was announced that two of our heavy cruisers had arrived in Australian waters, coupled with the hypocritical statement that they are on a "practice cruise." Of course their whereabouts was disclosed in order to add to the anxiety of the Japanese, if they are anxious. It is just one more move in the whole bankrupt Roosevelt-Hull policy of trying to stop Japan, first by appeasement and second by naval threats.

An Assault on Constitutional Government

That the President enjoys all this is beyond dispute. Not only the boyishness in him, but his lifelong, absorbing interest in naval affairs make him revel in what is happening. He is extending his powers as commander-in-chief beyond anything ever done by any previous chief executive. He issues orders as commander-in-chief, and he signs himself "C. in C.," which neither Abraham Lincoln nor Woodrow Wilson ever thought of doing. I am sure that he is fascinated by the game he is playing in moving American vessels all over the globe, both merchant and naval. From one point of view it is well if you are going to war to have a president who understands naval matters, but to have one who assumes dictatorial powers *before* we are in war, behind a veil of secrecy which he has himself imposed, is an extremely grave assault upon constitutional government in the United States. That it is done lightheartedly, flippantly, almost in a mocking manner, adds to the offense.

The first result is that the people as well as Congress are reduced to practical helplessness. This is intensified by the absence from Congress of any outstanding figures competent to cross-examine and dissect what is going on. I am constantly reminded of the great fight made by Carl Schurz and Charles Sumner when General Grant sought to have Congress annex Samana Bay in his second term. He tried to put it over in exactly the same way. An unnamed foreign power was seeking, he said, to purchase this harbor, and of course if it got a foothold in San Domingo it would menace the United States. The acquirement of this territory was advocated by army and navy officers, according to General Grant, but the Senate refused to concur and the project was defeated. One reads today with incredulous eyes that there is no adequate cross-examining of the generals and admirals and diplomats who appear before the committees of Congress. No wonder General Marshall jubilantly exclaimed that the war department had asked for much more than it thought it would get and that for the first time in our history Congress voted not only all that was asked but more besides!

The truth is that we are already witnessing the breakdown of the system of checks and balances which has been so loudly acclaimed for a hundred and fifty years as the most original achievement of American constitutional development. The Supreme Court is now packed, not with "nine old men" out of step with the times, but with seven men appointed in the confident belief that they will do exactly what the President expects of them. Worst of all, Congress abandons not only its vitally important duty of being the watchdog of the treasury and scrutinizing at all times every proposal for national expenditure, but has abandoned all control of national policies, especially in foreign affairs. Naturally Mr. Roosevelt goes ahead developing his personal government and acquiring more and more power, so that I, for one, believe that Mussolini told the truth when he said that if the United States goes into the war it will not only prolong it for three or four years but it will teach the totalitarian states what a real totalitarian state looks like.

Toward Golden Men

MEN sought in California
For El Dorado,
Digging for rich and aureate earth—
And finding shadow.

Nugget of sun, or glowing dust,
Earth rarely gave:
Avid, the nameless thousands dug
Their swifter grave.

Meanwhile, within the lands they left,
Without alloy
Lay ore for which they never dug—
Love, truth and joy.

Love, truth and joy like nuggets lie
Till the day when
The earth, that once bore dross of gold,
Bears golden men!

E. MERRILL ROOT.

BOOKS

Our Friends to the South

GOOD NEIGHBORS: ARGENTINE, BRAZIL, CHILE AND SEVENTEEN OTHER COUNTRIES. *By Hubert Herring. Yale University Press, $3.00.*

NOTHING could be more timely than a really good book about the Latin American countries. This is such a book. It is timely because North Americans need to know about South Americans if there is to be any good neighborliness, and most of us know little, and a great part of what we think we know is wrong and the rest is too vague to be of much use.

A really good book about South America (plus brief chapters on Mexico and Central America) must be accurate and ample in its facts, friendly in its spirit, and as frank in its reporting unfavorable features as it is free in praising what deserves praise. It is not necessary that it should assert the superiority of the Iberian and Indian culture wherever it differs from our own, for the Anglo-Saxon author will probably not believe this and sincerity is as important in appreciation as in criticism. But it is necessary that criticisms be delivered from no height of assumed moral superiority. And if the author can really *write,* so much the better.

Herring's book has all these desirable qualities. It is factual, friendly and critical. He knows his field through many visits, wide travels, some fairly prolonged periods of residence in various sections, and careful research in statistical data. He has acquired many impressions which, though valuable in giving life and color to the picture, are merely impressions and prove nothing; and he has a rich store of data derived directly from interested parties and possessing various degrees of credibility; and he has an immense body of well documented facts. It is the particular merit of his presentation that these different types of materials are never confused.

It is not difficult to romanticize the Latin American countries. Indeed, it is difficult not to do so, for most of them have an exotic charm of climate, scenery and culture which works magic on the impressionable visitor from the north—especially if he leaves New York in November. It is easy also to paint a rosy picture of their struggles for liberty, their efforts to develop their vast economic resources for the benefit of their own people (sometimes in the face of "Yankee exploitation"), and their recent programs for social progress. All this requires no effort of the imagination, for there are plenty of data to support this view. It requires only a selection of favorable facts. Many books on South America have been written apparently on the principle of excluding all facts that ardent patriots of the southern republics would prefer not to have mentioned publicly. On the other hand, it is possible to focus attention on the instability of their governments, their predilection for revolutions and dictatorships, the ignorance and poverty of their masses, their permeation by nazi and fascist influences, and the conditions which fit them to be a seedbed for European totalitarianism rather than a bulwark against it.

Both sets of facts are needed for a true picture. Herring gives both. He speaks kindly but very frankly about some of the weaknesses and danger spots in several of the countries—dictatorial methods of government, illiteracy, concentration of land ownership in the hands of a few, the abysmal poverty of a great proportion of the population, and the presence of large numbers of Germans and Italians, in some cases organized and probably armed, whose allegiance is still to the country of their origin. These statements are not made as vague generalizations but are given with names, places and statistics. Some people in South America are not going to like it. But before they take offense they should note: (1) that Herring never writes in a general way about the characteristics of "South America" but always indicates the particular country or area that is under consideration; (2) that he is as generous in praise as he is frank in criticism; and (3) that his attitude is that of one who, having abandoned romantic illusions and accepted all the facts he could find, still likes these people, believes in their essential good faith, admires their substantial achievements, thinks we can cooperate to our mutual advantage, and is dead set against the exploitation of them for our advantage. He has paid them the compliment of assuming that we can best get along together if we know and tell the truth about each other.

As the title indicates, the greater part of the book (two-thirds of it) is devoted to Argentina, Brazil and Chile, which get full-length portraits. By comparison, the other countries are treated briefly, but in miniatures rather than sketches. All the condensation in the world cannot put very much about the six Central American republics into six pages, or about Mexico into nineteen, but no one has ever put more. On the whole, I am willing to go off the deep end and underwrite the opinion—for what my opinion may be worth—that at this moment and in view of the issues which are most alive now, this is the best single volume on the nations south of the Rio Grande.

W. E. GARRISON.

Books in Brief

ANOTHER PART OF THE FOREST. *By G. B. Stern. The Macmillan Company, $3.00.*

Ostensibly this is a kind of autobiography focused, if at all, on the past two years, during which Miss Stern has been out of London on account of certain atmospheric disturbances there due to "enemy action." It is about as autobiographical as her *Monogram* was—that is to say, scarcely at all, except in the sense that to let one's thoughts and memories ramble is to write one's autobiography. As in *Monogram* the author chose as a leitmotif three small objects on her table, from which the play of free association might start, to which it might recur and from which it might go forth again on new and various excursions, so now she chooses "presents" as a springboard for her mind. Both books are pure conversation, desultory, disjointed and thoroughly charming. Neither the starting point, nor the destination, nor the "formula," as she likes to call it, is of the slightest importance, but the journey itself, through such a pleasant terrain of reminiscence and imagination, is delightful.

AMERICAN JOURNALISM, A HISTORY OF NEWSPAPERS IN THE UNITED STATES THROUGH 250 YEARS, 1690-1940. *By Frank Luther Mott. The Macmillan Company, $5.50.*

It is hard to imagine what America would be like if it had had no newspapers. Certainly it would not have been what it is; and just as certainly, in spite of shortcomings

of the press, it would have been worse. Since the press ranks with the school and the church among the great formative influences of our civilization, a history of journalism covers one of the major fields in American history. In a brief comment on a big book (772 pages) so packed with detail, there is space for scarcely more than a sweeping statement that Mr. Mott (a Pulitzer prize winner in history two years ago) has done a magnificent job, in the industry and accuracy with which he has assembled and organized his copious materials, in the sound judgment which he has applied to their interpretation and evaluation, and in the style in which he has presented them. It would be immodest to complain that he has not heard about The Christian Century, but one may be permitted to doubt the adequacy of his treatment of religious journalism as a whole, to the history of which a total of less than one page is devoted, with nothing more recent than a reference to the disappearance of the *Independent* and the *Christian Union,* about which the final statement is that these, like *Harper's Weekly,* "were Republican in politics, but none of the three could stomach Blaine in 1884." Even in religious journalism quite a few things have happened since the Blaine-Cleveland campaign.

Books Received

Birds of the Wilderness. A Novel. By Vincent Sheean. Random House, $2.50. (To be reviewed.)

A Thousand Shall Fall. By Hans Habe. Harcourt, $3.00. (To be reviewed.)

The South in Architecture. By Lewis Mumford. Harcourt, $2.00. Four penetrating lectures on the contribution of the south to American architecture, with emphasis upon Thomas Jefferson, who was a gifted amateur rather than a professional architect, and H. H. Richardson, who, though born and raised in the south, did most of his work in the north. This is a worthy supplement to Mr. Mumford's memorable *Sticks and Stones.*

Dusty Desert Tales. By Louise McKee and Richard Summers. Caxton Printers, Caldwell, Idaho, $2.50. Tales gathered among the Pima, Apache, Yuma and Hopi Indians. The tales themselves are charming and charmingly told, but the book has special value because each group of stories is prefaced by an account of the tribes among which they originated. The numerous photographs and drawings help to make this a picturesque study of the southwestern Indians.

God's Christmas. By Ernest A. Miller. Fortuny's, $1.50. These delightful essays on the spiritual meaning of the Christmas season can be profitably read at any time of the year.

A New Heaven and a New Earth. By Edwin Lewis. Abingdon-Cokesbury, $2.00. (To be reviewed.)

The Cap of Youth. By Naomi Jacob. Macmillan, $2.50. (To be reviewed.)

Under Fire. The Christian Church in a Hostile World. By A. M. Chirgwin. Student Christian Movement Press, London. Macmillan, $1.50. (To be reviewed.)

Poems from The Fugitive. By Merrill Moore. Author, 39 E. Springfield St., Boston, Mass. Pungent poems in a variety of patterns by the noted medico who, in his spare time, has written some fifty thousand sonnets. The poems in this pamphlet originally appeared in the poetry magazine called the *Fugitive,* published in Nashville, Tenn., from 1922 to 1925, by a brilliant group of whom Dr. Moore was one.

My New Order. By Adolf Hitler. Edited by Raoul de Roussy de Sales. Reynal & Hitchcock, $1.89. (To be reviewed.)

Evangelism in Christian Education. By Richard L. Ownbey. Abingdon-Cokesbury, 60 cents. A long, summarizing pamphlet on the urgent need for evangelization, together with a detailed study of methods of religious education for various age levels.

The Folk Culture of Yucatan. By Robert Redfield. University of Chicago Press, $3.50. (To be reviewed.)

CORRESPONDENCE

'Join Russia in the War!'

EDITOR THE CHRISTIAN CENTURY:

SIR: Read thoughtfully Jan Valtin's "Academy of High Treason," in the August *Reader's Digest* and then write carefully three times the words, "All out aid to Russia."

Kenilworth, N. J. OTIS MOORE.

EDITOR THE CHRISTIAN CENTURY:

SIR: Nothing has ever distressed me more than Dr. Wieman's article, "Join Russia in the War." In seminary some of us were called "Wiemanites" because of devotion to a certain concept of *community.* But I am sure none of us understood that community would grow from common hatred and killing. I have looked upon the varying alliances of Italy, France, Finland and Russia as examples of the instability of any such community. I had understood that only constructive emotions and actions could result in constructive, creative community.

Congregational Church, ADENA JOY.
Oswego, Ore.

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you please explain to your readers your purpose in featuring Henry Nelson Wieman's astounding article urging martial collaboration with Russia? If ever I followed a mental labyrinth leading nowhere, I followed one with Dr. Wieman.

Russian communism is bad for America. *But* it is good for Russia (and presumably for all of Europe after this war). Russia is not imperialistic. *Nevertheless,* Russia will defeat Germany and communize all of Europe.

Russia does not aim at world military domination. *But* if we do not side with Russia in this war, Russia will fight against us in a greater war to follow.

We should prevent communism here by reforming social and economic abuses in America. *But* we should prevent communism here by fighting a foreign war with communist Russia as our ally.

And so on, and so on, and so on.

One particle of illumination gleams out of this incredible essay. Dr. Wieman quotes as his one authority from *The Soviet Power* by the dean of Canterbury. That reference is the sole clue to the real basis for this amazing argument. So *that's* it!

New Providence, Iowa. HAROLD GUTHRIE.

EDITOR THE CHRISTIAN CENTURY:

SIR: Wieman has some good points in his article, but how on earth does he think going to war will produce the changes to immunize our society against the undesirable aspects of communism? It is more apt to lead to reaction. Is his argument not an echo of the old one: "All the kingdoms of the world and the glory of them, will I give thee if thou wilt bow down and worship me"?

Bridgeport, Nebr. HOWARD OSBORNE.

EDITOR THE CHRISTIAN CENTURY:

SIR: Prof. Wieman has given us something to think about. He virtually says that in order to temper any future communism that would come from Russia we should join up with her and thus prevent this world menace spreading itself over the world. There is no doubt that the good professor doesn't like this Russian doctrine any more than the rest.

Joining with Russia that we might achieve peace and temper her political philosophy is exactly what Vichy France is doing right now. She feels her future peace and gain is by fighting along

with Germany. That's what the "Quislings" in all the other nations of Europe are saying—join with Hitler and we will have peace and prevent her from spreading herself across the world.

Central Church of Christ, SIMON M. DAVIDIAN.
Lima, Ohio.

EDITOR THE CHRISTIAN CENTURY:

SIR: Was it a mere accident or was it an indication of a deep-seated confusion on the part of our moral leaders that the same issue of your paper which contained Henry Nelson Wieman's article "Join Russia in the War" also carried Kermit Eby's "We Have No Roots"? Some time back Dr. Wieman was urging that America remain out of the war. Now, a few months later, he has reversed his original judgment and is now urging that we go in "whole hog." So it looks as though Dr. Eby's thesis is aptly illustrated: "We have no roots! Join Russia in the war!"

Ferris Heights Methodist Church, WILLIAM M. JUSTICE.
Waxahachie, Texas.

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Wieman's article may be called most stimulating—in the psychological sense of that term, i.e., it makes one either want to fight or to run away from the whole mess. It seems to me an excellent example of the flight and betrayal of moral (and intellectual) leadership. He justly laments the folly of the democracies in thinking that Germany would conveniently destroy the red menace and leave themselves unchallenged. But if he thinks that now we can go ahead and build Russia up to a point of complete dominance over the eastern hemisphere and then persuade Stalin that he does not want to make communism world-wide after all, he certainly has another think coming!

And since when have a world war and its aftermath paved the way for economic reform, "expression of valuings" and "understanding response" between "two extreme opposites" who are "leading the world"? The wolf is still the wolf even though temporarily in sheep's clothing.

Tekoa, Wash. PAUL G. PERKINS.

Beware the Transcendental Chill!

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial in The Christian Century for August 13, "Seeking the Will of God," is to my mind the most timely utterance that has been given publicity since the old dragons of the past are again stalking the land.

Transcendentalism is the last cold stage of Christianity in a nation before "hell breaks loose" in the same old way that history so well makes known. The American church will be seized with a transcendental chill unless, immediately, she is treated thoroughly with the God-tonic revealed in Jesus Christ our Lord. When we lose this conception of God the chill of transcendentalism seizes us, and next out goes all thought of God worth while, and up spring these old anti-God dragons in national form.

The deepest longing of my heart is that The Christian Century with its commanding and brave policy may move, *at once,* the Federal Council of Churches to "blow the trumpet" and call together the leaders of the church of America that through earnest prayer and thought the will of God may be discovered by the American church and thus America. If America ever knows the will of God it must come through the church.

Methodist Church, H. H. JONES.
Marion, Ky.

Ethical Teaching Holds Promise

EDITOR THE CHRISTIAN CENTURY:

SIR: I should like to comment on Professor Bower's article in the August 6 issue, "Religion on Released Time." I agree with his premise as stated in his introduction; "The [cultural] imbalance lies in the fact that our training in moral and religious values has lagged far behind our scientific and technological achievements." It is with his *method* of correcting this condition that I differ, namely, the assumption that "the *school* (among other institutions) can . . . give the same *objective* treatment to religion . . . that it now gives to the sciences, history and the arts." Just what would Professor Bower include in "teaching the subject matter of religion"? For instance, would the content of such instruction embrace an unbiased, *objective* examination of the comparative theologies of the world's major religions, leaving students to draw their own conclusions? Would church authorities approve a really scientific approach to the study of religion "as a phase of culture"? That is, a free, open-minded examining of evidence, letting the chips fall where they may? And *who* would be properly qualified by anthropological training among the public school teachers to insure an *objective* treatment of the subject free of indoctrination?

If I may make a suggestion it would be that (1) due provision be made in the content of the "social studies" for an elementary understanding of the structure and functioning of religion in the history of civilization, and (2) the required study of a carefully planned and effectively taught course in "social ethics" in which the emphasis is on values and ideals governing human relations, as set forth by the world's great moral teachers: Jesus, Confucius, Buddha, St. Francis, St. Augustine, Luther, Wesley, Bushnell, Rauschenbusch, Gandhi and others. Searching for the common denominators in these various codes of ethics would provide a truly objective and more effective means or method, in my judgment, of balancing our culture than a vague plan of diffusing the religious attitude among the major institutions of society.

Florida State College for Women, PAUL W. SHANKWEILER.
Tallahassee, Fla.

Logic Is Pagan

EDITOR THE CHRISTIAN CENTURY:

SIR: You continue to misread and misrepresent Reinhold Niebuhr in your editorial, "Seeking the Will of God," issue of August 13. Dr. Niebuhr is always extremely careful, both in his lectures and in his writing, to maintain the relevance of the will of God (revealed in Jesus Christ as absolute and universal love) to every human situation. Never does this relevance stop with keeping "man humble in the knowledge that an infinite chasm separates his choices of relative goods from the absolute will of God," but Niebuhr points out consistently that the will of God is relevant in furnishing the standard and goal which human action must always endeavor to approximate. Never is man "left to his own devices," as you charge. I fail to see how anyone directly acquainted with Niebuhr can make such an accusation. His teaching does not even produce the effect of liberating men from the divine imperative, except for some who turn from Christ in spite of Niebuhr.

Dr. Niebuhr is equally careful to maintain the transcendence of God's will of absolute love, with respect to all human thought and action. He rightly fears the spiritual pitfalls involved in a Christian's identifying his course of action (no matter how much prayer and self-effacement produced the conviction) with the will of God. Niebuhr would agree that a man is under absolute command to search unselfishly in thought and prayer for that alternative of action which most closely approximates the mind of Christ, and then to act accordingly. But let him beware of self-righteousness and legalism. You know, your definition of a Christian as "one who seeks to identify his conduct with the will of God as this will reveals itself ever anew in living companionship with Jesus Christ" could as accurately define a Christian pharisee.

While Dr. Niebuhr holds with unswerving clarity to his dialectical position, most of his critics (and many who think they agree with him) can see only one side of his thought. This is usually because they are enslaved to what I feel is the most profound sin of liberal Protestantism, viz., the pagan presupposition that what the human mind finds logical is true, and what it finds illogical is not true. What a humbling corrective lies in I Corinthians 1, and in the writings of Reinhold Niebuhr!

Lebanon Presbyterian Church, R. M. CARMICHAEL.
Buffalo, N. Y.

NEWS *of the* CHRISTIAN WORLD

Marriage Law in Force in Ohio

Medical Examination Required—Marrying Parsons Restricted—Children Used In Morale-Building Drives

(Correspondence from Southern Ohio)

CINCINNATI, Aug. 14.—Getting married is about to become a serious business in Ohio. Heretofore, if a man had one dollar he could go to the courthouse and get either a dog license or a marriage license, depending on his tastes and inclinations. A dollar will still purchase a dog license but the business of getting married has become both more complicated and more expensive. It seems, in fact, to be about to become as serious as owning an automobile. On Aug. 18 Ohio's new marriage law went into effect. Hereafter all applicants for marriage license must submit to blood tests. Presence of a disease, if in a communicable stage, or likely to become so, will prevent issuance of a license. Ohio has lagged far behind surrounding states in this type of legislation, as those of us who are ministers and who have had couples come to us across state lines well know. We are glad for the new law.

* * *

Solicitation Banned to Marrying Parsons

At least most of us are glad. There are some who masquerade under the clerical name who are no doubt disappointed. We have been hearing about them recently. The county commissioners asked the opinion of the prosecutor concerning their right to bar certain ministers, justices of the peace and their representatives from the corridors outside the probate court where they have been stationing themselves and soliciting the business of performing the marriages of those who have obtained licenses. The prosecutor pointed out that they "not only may prohibit the use of county property for the furtherance of private enterprise and convenience, but must do so in the proper exercise of their legal powers."

* * *

Neatness in The Slums

Someone who didn't know any better once kept coal in the bathtub. Ever since then some people have found it handy and satisfying to generalize from that that the poor can't take care of homes anyway so there's no use endeavoring to provide decent ones for them. Perhaps the whole thing was the product of a fertile imagination. Anyway, the myth has been exploded. "A cross-section survey of tenement families of Cincinnati discloses that not more than five per cent can be classed as bad housekeepers," according to Bleeker Marquette, executive secretary of the Better Housing League. "In many of these cases," he said, "the bad housekeeping is due either to extreme poverty which results in these families not having the equipment and material to clean with, or to mental abnormalities of one kind or another. The experience of Laurel Homes, low-rent housing development, has proved that low-income families, when given the opportunity, do appreciate good houses and take care of them. Out of 1,000 to 1,200 families which have been tenants, only 40 or 50 have proved 'troublesome.'"

* * *

Scouts Used in Defense Drive

Cincinnati is, of course, all out for "defense" in these days. The local Scout executive, A. E. Roberts, was chosen to head the aluminum collection drive. Boy and Girl Scouts played a prominent part in the competition of the various areas of the city to outdo each other in contributions. The press gave much space to the stories of these youngsters who are helping Uncle Sam prepare to kill—though they didn't call it that. "Over the Top for Defense," they called it in a five-column front page picture, which showed Boy Scouts "charging" over the top of a pile of discarded kettles.

* * *

Children Mobilized For Morale

Even Camp Fire Girls are being "mobilized for defense"—or so we read in the papers. Questionnaires have been mailed to 1,400 girls and those as young as eight years of age are being asked, "Can you sew, knit, sing, cook, play an instrument, dance, act?" "They can't drive trucks, or work at machines, or do other jobs assigned to their elders in this emergency," said their local civic and defense committee chairman, "but they can do these other things which are good morale builders as the nation prepares."

* * *

Citizen Builds Bomb Shelter

In the interests of "home defense" and against the day when Hitler invades America and carries his attack as far west as Cincinnati, one resident (heeding, it should be noted, the recent suggestion of President Roosevelt) is including a bomb shelter in his new home. Twelve feet square and eight feet high, it is to be located in the sub-basement. A survey of local architects revealed that this is the only one planned or under construction at the moment.

* * *

And So Forth

The local Ministers Campaign for Peace through Mediation Committee is arranging a meeting for Tuesday, Sept. 9, when Muriel Lester will be the speaker.

Warren Grafton, who has been serving the Walnut Hills Christian Church, has recently accepted a call to the Country Club Christian Church of Kansas City.

Gerhardt Grauer, who has been for 18 years the minister of the Philippus Evangelical Church, has announced his intention to accept a call to St. Paul's Evangelical Lutheran Church, Chicago.

BRUCE B. MAGUIRE.

Bishops Protest Reich Press Ban

Germany Stops Publication of Papers —Norwegian Oxford Movement Freed —French Youth Anti-Democratic

(Correspondence from Central Europe)

GENEVA, July 22.—Some 1,400 periodicals were recently suspended in Germany because paper was scarce and man power was needed for war work. This hit the Christian press particularly hard: 95 per cent of Christian periodicals were affected, as against 20 per cent of all others. This was despite the fact that the Christian press is no more than 2 per cent of the whole. The Roman Catholic bishops have reacted against this and other recent restrictive measures, such as the closing of the famous monasteries of Maria Laach, a center of the liturgical movement, and Ettal, whose noted school had previously been closed, in a pastoral letter of protest read from many pulpits. This letter stated that the church was ready to accept sacrifices due to the war, but that it could not understand such restrictive measures, quite unconnected with the necessities of the war effort. The state, it said, should try to unite the people at such a time, not disunite them by shocking the religious feelings of many citizens.

* * *

Lutheran Council Pledges Loyalty

Meanwhile the "Council for Spiritual Affairs" of the German Lutheran Church sent an effusive telegram to the führer on the subject of the fight against Soviet Russia for European civilization. Britain's alliance with bolshevism, it said, showed that Britain was not at all concerned with defending Christianity, but only with the destruction of the German nation. Claiming to speak in the name of all evangelical (Lutheran) Christians in Germany, it invoked the blessing of God on the German arms in this decisive struggle. So both sides invoke the aid of God.

* * *

Anglo-Soviet Alliance Distresses Many

The pact and alliance between Britain and Soviet Russia continues to trouble the friends of Christianity, democracy and Britain here. The admirable words of General Smuts, quoted with approval by Mr. Churchill on July 16 as representing the viewpoint of the British government, partially allay their fears, as they show there is no intention to make any ideological compromise. There is, however, apprehension with regard to the character of the post-war settlement, if a Soviet Russia should be associated with a victorious Britain in its establishment and maintenance. While Britain's friends are thus distressed, Christians in Germany, whose consciences have never been very comfortable about this war, find them very

for College Youth:

Young men and women who are experiencing the intellectual and spiritual expansion of the college years will value these books for mental stimulation and practical help:—

A Theology For Christian Youth

● **Henry David Gray**

"Many of the questions young people are asking center around our major Christian beliefs, and we find it extremely difficult to put our answers into language which can be readily understandable. Dr. Gray has handled this difficult problem with great skill and insight. His book interprets some of the major tenets of theology for young people."—*International Journal of Religious Education.* $1

Life's Intimate Relationships

● **Talmage C. Johnson**

"A study of marriage, sex, parenthood, and family relationships, from a distinctly Christian standpoint. Particularly useful in an area where simple, dependable material is still not abundant . . . for young people considering Christian marriage and family relationships."—*Dr. Lewis J. Sherrill.* $1.50

The Chapel Prayer Book

● **John Henry Frizzell**

"Dr. Frizzell has here given an insight into what happens week by week in the chapel services of Pennsylvania State College," where the voluntary attendance averages 1,150. "His book gives voice to a heart which knows life in general, student life in particular, and life as God wills it."—*Christendom.* 225 Full-length Prayers and Invocations. $1

A Book of Prayers For Young People

● **Richard K. Morton**

"Real, simple, intelligible, and prayable. . . . The author knows his young people."—*The Lutheran.* 75 cents

Honest Answers to Honest Questions

● **S. Ralph Harlow**

Some of the Questions Answered: To Cheat or Not to Cheat? Is It Ever Right to Tell a Lie? Is Petting Harmful? Should a Protestant Marry a Roman Catholic? Is America a Christian Nation? What Shall We Do On Sunday? Is Democracy Practical?

"Eminently sane and appealing counsel."—*Presbyterian Tribune.* $1

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* * *

Oxford Movement is Freed in Norway

According to the Swedish press, the Oxford Group Movement, which some time ago was forbidden in Norway, has again received permission to carry on its work, provided it refrains from any political partisanship. Connected with this is the recent release of the well known Norwegian writer, Ronald Fangen, who has promised to refrain in the future from interfering in political concerns or questions relating to the occupying power. The occupying authorities have further issued instructions whereby the church and religious life in Norway are to enjoy the greatest freedom and the Nasjonal Samling (Norwegian National-Socialist party) is forbidden to interfere in church affairs. The reason for all this appears to be that the internal unrest of the country had become very serious, and that the occupying authorities, with so many commitments elsewhere, could not afford to attempt its forcible suppression.

* * *

Church Leaders Interned In Balkans

The first news of Christian life and leaders since the overthrow and dismemberment of Yugoslavia has just reached Geneva. It appears that church life is practically undisturbed in the individual dioceses, but that there is not yet any central church government, patriarchal or synodical. Patriarch Gavrilo, who supported General Simovitch's coup d'état, has been interned by the German authorities in the monastery of Rakowitza near Belgrade, and can exercise no rule over the church. Bishop Nicolai Velemirovitch, well known ecumenically, continues his work in his diocese. So does Bishop Irenaeus of Novi Sad, president of the World Alliance for International Friendship through the Churches, although the Orthodox Serbs in his area are being subjected to oppression. The Orthodox in Croatia are also having a hard time.

* * *

Swiss Youth Dig On Canal

A very significant work camp for youth has been opened in the canton of Vaud. At a time when Swiss youth is confused and uncertain in face of the prodigious forces sweeping across the world, youth leaders in Vaud have taken a noteworthy initiative to focus the good will and energy of the youth of the whole canton upon a constructive object. They have organized a work camp to dig a section of the future canal which will unite the Rhone to the Rhine. In taking part in this work the young people feel that they are helping in the mission of Switzerland as the European center for the exchange of economic and cultural goods. Together with a plan to make the river Rhone navigable right up to the lake of Geneva, which is being actively studied, the Rhone-Rhine canal will provide an extraordinarily important trade link between the Mediterranean and northern Europe. To take the first step toward its realization by digging a symbolic section of the canal, is an expression of faith in the future and in the abiding destiny of the country. Peasants, workers and students are associated in this enterprise. The church has appointed a pastor to act as camp chaplain.

* * *

Barth Stresses State's Spiritual Basis

The 650th anniversary of the Swiss Confederation has been celebrated by the Swiss Christian youth organizations at large gatherings in different parts of the country. One of the speakers was Prof. Karl Barth, who spoke on the first words of the Swiss constitution: "In the name of God Almighty." Professor Barth showed that this old preamble, together with the oath on which the Swiss Conferedation is and remains based and the cross on the Swiss flag, makes it clear that the Swiss Confederation lives in the atmosphere of the church of Christ. Switzerland is not a church, it is a purely temporal confederation. But it is "sanctified" by its living together with the church.

* * *

Democracy Doubted For Future

"It was a very disconcerting thing," said an American to me the other day, "to be regarded as a back number because I spoke of democracy as the way of the future. But that is just what happened to me a week or two ago in unoccupied France. The youth groups I came in touch with, most of which were Christian, seemed to regard democracy as a rather unhappy stage through which they and their country had passed and which they had got over. They were looking for something different: not something totalitarian, but yet something different from democracy as they had known it."

* * *

Is the New Order European Isolation?

Can people outside Europe, and especially Americans, take this attitude seriously? It is not just a superficial thing which will pass along with "Hitler and his gang." It is one of the deepest psychological and spiritual factors with which the peace settlements will have to reckon. The European revolution has gone so deep that something much more profound than political readjustments will be needed in order to arrive at a real "new order." The "new order" will have to grow organically out of the deepest traditions which have given unity and cohesion to the nations, and these are not the governmental systems of yesterday. People here are not simply being crushed under the heel of the oppressor. They are very much alive and are reacting as such, using their own minds and hearts to judge and evaluate the significance of what they are going through. In the process they are being deeply changed, not according to the desires of their overlord but on the contrary. Still, they are being changed. The kind of things they most deeply desire the "new order" to be and do are different from what they would have been two or three years ago. They do not want freedom to live an artificial, oversophisticated life. They want the kind of order which will protect the simple basic things of human life: work, family and country, as Marshal Petain has said.

DENZIL G. M. PATRICK.

Millions Involved In Reorganization

Methodist Educators Begin Huge Task —Adventists Train War Workers— Mines Drop Wage Differential

(Correspondence from Tennessee)

NASHVILLE, Aug. 10.—The new united Board of Education of the Methodist Church met recently to merge the educational programs of the three former boards. Reports showed more than 5,500,000 enrolled in Sunday schools, 500,000 in vacation schools and 1,500,000 youth benefiting from educational programs outside those in the Sunday schools. Their Bible classes enroll more than 2,000,000 and 2,000 leadership training enterprises are conducted. The 55 publications hitherto published by the three denominations will be reduced to 24, most of them under new names. These new publications will cover the entire field.

* * *

Adventists Train War Workers

The Seventh Day Adventists, who conduct Madison College where more than 400 youth work their way to a collegiate education, are meeting the defense and war problem in a unique manner. Recently 80 students went through two weeks of intensive training for ambulance work. They say: "We are not conscientious objectors. We are non-combatants. Just because we will not kill does not mean that we do not love our country and are not willing to defend it." They will offer themselves for medical service, "seeking to aid the wounded, not to slay our fellow man, even though he be declared an enemy."

* * *

Peonage Case Originates In Chicago

The indictment in a federal court in Chicago of two Georgia planters for "conspiracy to retain and hold Negroes in a condition of slavery and peonage" brings to a head charges made over many months. The planters had tried to extradite certain Negroes who had worked for them on charges of theft but the governor of Illinois refused extradition. The FBI thought there was no basis for a federal charge but the grand jury did. The law against peonage is a federal law. Convictions have been obtained for peonage in recent years in both Arkansas and Mississippi. The attorney who obtained the indictments, a Negro born in the community where the alleged peonage took place, says that "it cannot exist in any community without the active connivance of the political machinery of the community."

* * *

Three Negroes Lynched, Tuskegee Reports

Tuskegee Institute reports that only three lynchings took place during the first six months of the current year. One was for attempted rape, one for stealing and one for "an altercation with a white man." All the victims were Negroes. The crimes were committed in Georgia, Florida and North Carolina. The communist International Labor Defense claims that there was a fourth victim, also 51 cases of "violent terror." One Georgia mob returned a prisoner to jail after they had questioned him and were convinced that he was not guilty. In none of these cases did the officers of the law protect their prisoners. On the other hand, the number of cases in which they did protect them has for several years far outrun the total of lynchings. It is notable that of late years lynchings have been confined to rural communities where there is great poverty and illiteracy and that the old charge of rape has almost disappeared.

* * *

Wage Differential Banned in Mines

The winning of equal wages and working conditions by southern miners after weeks of maneuvering and refusal by the operators testifies to the effective unionization of the mines. It also drives another nail in the claim that southern wage earners can live more cheaply than northern and thus do not deserve equal pay. The wage and hour law makes no discrimination against southern workers and the fiction that it costs less to live in the south has been repudiated by many comparative studies. The differential allowed by WPA was highly prejudicial to southern wage earners' welfare, as has been amply proved by events.

* * *

Court Compels Klan To Unmask

The governor of South Carolina ordered the local sheriff to prevent a hooded parade by the Ku Klux Klan in Spartanburg. The "grand dragon" of the Klan breathed dire threat of a determination to march, and they did, but without hoods. The governor charged that the Klan "is now supported by the German government." In Anderson, S. C., violence was done by Klan members some time ago. The parade was to be a protest against the conviction of some mobsters. That violence, in turn, grew out of threats of the chief of police to put in jail and send to cotton farms to work out their board any unemployed who could not show him just how they earned their living.

ALVA W. TAYLOR.

Kagawa Returns To Japan

Toyohiko Kagawa, who has been touring this country since April, sailed from San Francisco about August 10 in the Tatuta Maru, the last Japanese ship to leave the west coast after the government order freezing Japanese assets. He had intended to leave later, but the state of affairs made it seem prudent to advance the date of his departure.

* * *

Discuss Merger Of Schools

An important step toward eventual union of the Presbyterian and Episcopal churches has been taken by the committees which are concerned with the educational work of these denominations. It aims in time to merge the Episcopal system of some 140 secondary schools with the Presbyterian colleges, about 50 in number, in one system of Christian education.

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Churchill Warns Pace Is Too Fast

Workers Cannot Continue Post-Dunkirk Rate—Bishops Defend Alliance With Soviet Russia

(Correspondence from England)

KETTERING, Aug. 4.—The second debate on production was notable for yet another masterpiece of oratory from the prime minister, who revealed once more his mastery of detail and his breadth of outlook as well as his own dynamic personality. His general tone was magnanimous and friendly, but "a bitter phrase or two" implied that he suspected hostile motives in some of the charges. The rest of the debate must have shown him that there was no desire in any part of the house to challenge his judgment. Mr. Churchill produced figures and percentages to show that the impression left in some quarters and spread over the seas that there had been a lamentable falling off was not correct. He hotly repudiated the idea, held by some who had never done a day's work in their lives, that workers could continue at the pace which they kept in the days immediately after "Dunkirk." The debate after he sat down had not much life in it. Mr. Churchill's command of the house is as unchallenged as ever.

* * *

Eden Warns of Peace Move

Mr. Eden has much to say this week. He has given an unmistakable warning to Japan upon the significance to the British commonwealth of its occupation of Indo-China. He has also warned us against a possible peace move on the part of Hitler, if he should be unable to fulfill his hope and promise of finishing the war this year. "We are not interested," he said, "in any peace terms that Hitler might put forward." He might offer a compromise peace to secure a breathing space. Mr. Eden also has received much praise for his part in the agreement reached between Poland and Russia.

* * *

Quakers Seek an Undivided Mind

Perhaps the least important fact in the reports of the Society of Friends, now in session in York, deals with numbers. That society has never thought in numbers. But to the outside world it will be of interest to note that last year the number of "convincements" was 274 men and 243 women, a total of 517, but offset by deaths and resignations the net increase is 154, making a total of 19,827 Quakers in this country. The increase would be greater were it not that many Quaker parents now decline the right of entering their children as "birthright members," as was the rule in the past. The Swarthmore lecture was delivered this year by the headmaster of Leighton Park School, Edgar B. Castle. His subject was "The Undivided Mind." It is published in book form. He deals with the danger from the "divided soul." Sometimes "it grows from lost hopes and fading horizons, from legitimate desires un-

fulfilled. More frequently than is generally realized, it arises from the loss of the central sanction and direction that we all call religious faith."

* * *

Bishops Strengthen Will to Win

The bishops of England, Wales and Scotland met recently in Oxford, and were moved to address a message entitled "God and Our Times" to the people of Great Britain. They declare that the intensity of our revolt against the spiritual evil embodied in the nazi system is at the same time, consciously or unconsciously, an affirmation of belief in God. It is our duty to defend to the utmost the moral law of God among men. "Let us so turn to God now that if in his providence victory is ours we may neither waste nor misuse the terrible responsibility of victory, but may turn it to the service of God's laws in the reordering of our social life, the rediscovery of the dignity of man and the refashioning of a comity of nations."

* * *

Canterbury Defends Soviet Alliance

Statements have been made by leaders of the churches upon the new situation which has arisen since the attack by Germany upon Russia. The Archbishop of Canterbury, after answering the natural misgivings which might arise when we, defending Christian civilization, ally ourselves with Russia, adds: "It may well be that Russia's defense of its own land and the new unity which this will bring may lead to a new tolerance of religion by the soviet government, and a new resurgence of the interests of religion, always deep-seated in the heart of the Russian people."

* * *

York Hopes for U.S.S.R. Return to Religion

The Archbishop of York says that there is a great deal in the present order in Russia which no Christian can approve. He adds: "Personally, I always thought bolshevism preferable to nazism, because its goal of universal fellowship is part of the Christian hope, though its method of trying to reach its goal is in my judgment bound to frustrate its own object. The goal of nazism is itself flatly unchristian. But these points are not of primary relevance." He too ends with the hope that as the threat to her freedom has already called forth the deep religious feeling of her people, so "her union with us who, however unworthily, stand for keeping open the possibility of Christian civilization may lead to the withering and at last to the repudiation of her official godlessness."

* * *

And So Forth

In Parliament on Friday, Mr. Amery explained his plans for enlarging the executive council of India and the creation of an all-India national defense council. It is claimed that though they do not give India a new constitution they do extend the opening for Indian cooperation. Mr. Amery has set forth plainly that the issue now is not whether India is to govern itself. That is settled. The question is how. And when.

EDWARD SHILLITO.

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Canadians Debate Bible in Schools

British Columbia Plans High School Study—Conscription Advocates Hold Mass Meetings

(Correspondence from British Columbia)

VICTORIA, B. C., Aug. 8.—Important for the churches is the policy of the government in the matter of religion in the schools. There is now no systematic reading or instruction in the Bible in the schools. The minister of education has submitted a plan for including Bible study in the high school curriculum as an optional subject, instruction to be given outside of school hours by teachers accredited by the churches. Courses are to be approved by the department and examination papers are to be subject to inspection. If this plan is followed by the churches, and some communities are preparing to follow it, it will be on the principle of "better-than-nothing," and not because of any hope that it will afford an effective means of education. The scheme bears the marks of placating both the supporters and the opponents of Bible in the schools. It seems to do something and actually will accomplish little or nothing.

* * *

Catholics Opposed to Religion in Schools

The whole subject is most contentious and would embarrass the government, whatever policy is adopted. The Roman Catholic Church is against Bible teaching in the public schools. Everywhere in Canada it exercises immense influence, and has the advantage of unity and definiteness in its representations to the authorities. In this as in so many questions the policy of democratic statesmanship is: Find out what most voters want and give them that. The good leader is held to be the best follower. Where the Bible in the schools is concerned, such men have the defense that the supporting churches are themselves divided. Protestant churches are therefore trying hard, and with some success, to reach agreement in this particular. It is interesting to note that in Indian schools, concerning which churches and secular authorities are able to agree, the Bible is taught and religious instruction is held to be essential. We therefore have the situation in Canada of prescribing for the Indians that which we cannot achieve for our own children.

* * *

Blame Protestants And Politicians

It goes without saying that only a very small percentage of children are in church schools or in churches. We have to face the growing fact of a religiously illiterate population. Clearly Protestant schisms are as much to blame as opportunistic politicians. The government of British Columbia is carrying on effective educational measures against venereal disease and seeks and secures the cooperation of churches and social agencies. In such work there is political unanimity. But the traffic in liquor, which so widely fosters the spread of social evils, secures no unanimity among its opposing forces. This, like the question of the Bible in the schools, is the bane of political leaders.

* * *

Provincial Elections Coming Soon

A provincial election will be held in October. The present government is liberal and has the prestige of long experience, always an important factor in wartime elections. It has on the whole a creditable record, but made what many considered a serious blunder in strategy at the time of the dominion-provincial conference some months ago. The premier of this province, Mr. Pattullo, was one of the provincial leaders who refused to confer, thereby helping to deal a blow at dominion unity at a time when such unity is most vital. Since that time, however, his action has accorded with dominion policy and the public memory is short. Opposing parties, furthermore, have little to offer by way of either distinctive platform or leadership.

* * *

Count on U.S. to Guard Coast

The present news as to Japan and its activities in the East leads us here to think of our long, lonesome coasts and of our exposure to the Orient. Thus, for the people of this province, the Monroe Doctrine and the declared policy of the United States as indicated time and again by the President are not mere theory. While the ships of our little navy are scattered far on the Atlantic in convoy and other duty, we sleep more soundly and can think of our children more comfortably when we recall that in the matter of possible invasion from another continent we are one with the United States and our territory is as her own. When we gaze across the Straits of Juan de Fuca toward the Olympic mountains in Washington, we lift up our eyes as to the hills from whence our help comes.

* * *

Meetings Demand Conscription

This province, in common with the other provinces of Canada, has many meetings called in the interest of conscription of all resources and of man power. It will be recalled that the present dominion government was elected after making a commitment against conscription of man power for service overseas. Many knew then that if the war continued, it would be a matter of only a short time until such meetings of urgent protest were held. Prime Minister MacKenzie King is in the position now which his hero, the late Sir Wilfred Laurier, occupied during the last war. He believes with Laurier that Canadian unity requires that no conscription be enforced against French Canada. It seems certain that, like Laurier, he will be willing to stake his political future there. It seems apparent that the dominion government is doing all in its power to provide men and munitions, foodstuffs and supplies; and so far, all calls for recruits have been answered in numbers to satisfy the minister of defense.

* * *

And So Forth

J. B. Skene, minister of Central Presbyterian Church, Vancouver, was elected moderator of the General Assembly of the Presbyterian Church in Canada at its meeting in Toronto.

Hugh Dobson, western secretary of the Board of Evangelism and Social Service of the United Church of Canada, was elected president of the British Columbia conference of the United Church.

Visiting preachers to British Columbia pulpits this summer have included Richmond Craig of Ottawa; Crossley Hunter of Hamilton, Ont.; H. B. Campbell of Regina; W. J. Johnston of Toronto; F. W. Gilmour of Regina; McElroy Thompson of Edmonton; J. B. McLaurin of Toronto; Allan Huband of Calgary; and Vernon Smith of Seattle.

HUGH MCLEOD.

Orthodox and Catholic Churches Confer on Cooperation

Closer cooperation between a number of small Orthodox and Old Catholic bodies was achieved at a conference of representatives of six groups held in Laurel Springs, N. J. The conference decided to form the United Synod of Orthodox and Old Catholic Churches to coordinate missionary work, "establish some sense of policy between the various churches," and avoid duplication of effort. It was specifically agreed that the independence of each church would be safeguarded under the cooperative arrangement. Participating in the conference were representatives of the North American Old Catholic Church, the Patriarchal Orthodox Church, the African Orthodox Church, the Orthodox Catholic Church, the Liberal Catholic Church and the Society of St. Basil.

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Fight Increase In Living Costs

Conference Denounces Defense Pretext For Boosting Prices—Crime Commission Tackles Labor Terrorism

(Correspondence from Chicago)

CHICAGO, Aug. 18.—Asserting that under the slogan of national defense the living standards of the American people are being forced to lower levels, the United Conference on the High Cost of Living is waging war on the three increases in the cost of milk in Chicago since last September. The conference shows that Chicago milk distributors through the depression steadily earned a net profit of 25 per cent, or more than $23,000,000 per year on a $90,000,000 investment. It is pointed out that 40 per cent of the men and boys called in the draft up to Jan. 31, 1941, were rejected for physical defects, most of which are connected with malnutrition, and that two-thirds of America's families must get along on an income of $69 a month. The conference represents affiliated groups with over 250,000 members in the city.

* * *

Lutheran Students to Meet at Lake Geneva

The Lutherans will conduct their sixth annual ashram for college and university students at College Camp, Lake Geneva, Wis., Aug. 25-31. Frederick Schiotz, executive secretary of the student commission of the American Lutheran Conference (five national Lutheran bodies), is dean of the faculty. George Aigner, pastor of Lutheran students for the Chicago area, is chaplain. In Lutheran student work all Lutheran groups cooperate unofficially, and all except Missouri Lutherans cooperate officially. This is the growing edge of Lutheran unity.

* * *

Noted Crime Commission Tackles Labor Goons

The vigorous enlistment of the Chicago Crime Commission in the effort to stop goon sluggings and labor terrorism which have resulted in at least three unpunished murders in the last two years here, gives evidence that the commission is carrying on energetically despite the death on July 7 of its noted director, Col. Henry Barrett Chamberlain. He had served as its director since its founding in 1919. The committee is a permanent self-perpetuating commission of 100. With a staff of 24 and with accurate case records of all crimes in Chicago since 1919 as its chief weapon, the commission has effected changes which reduced murders 51 per cent in one year, reduced the number of automobiles stolen from 150 a day to 8 or 10, and broke up the bail bond racket. The commission in 1930 published the first "public enemy" list of 30 names, all of whom found that the law could catch up with them.

* * *

And So Forth

Declaring that "education should educate the whole child," the National College of Education at Evanston has announced an all day interfaith conference for Sept. 27 on "backgrounds, resources and techniques for religious education." The conference is open to "parents, church school workers, ministers and public and private school teachers."

Invitations have been issued to all Lutheran pastors of Minneapolis and St. Paul and to interested pastors of all Lutheran bodies in the United States for the formation of a Lutheran Pacifist Fellowship. This is the first attempt to register Lutheran convictions and unite them across all synodical lines on any social question.

CHARLES LESLIE VENABLE.

Catholics Plan Revival In Russia

The Legion of Mary has been preparing for the past two and a half years to revive the Roman Catholic Church in Russia, the prospects for which are considered good in Catholic circles in London. Units of the Legion of Mary have been formed among Russian emigrés attached to the Jesuit mission of the Slavonic rite established on the Estonian border for the purpose of working for the conversion of Russia. Legion of Mary propaganda has also been carried out for the same purpose in various parts of Asia where there were Russian communities.

* * *

Three Camps for Objectors

At Royalston, Petersham and Ashburnham, Mass., conscientious objectors of 15 denominations are at work, under Quaker direction, 40 hours a week in the forests for fire protection and salvage of timber. The rest of their time they spend in training for promotion of world peace. Director Thomas E. Jones of the Friends Service Commission calls upon them to form "a cooperative Christian community," and so practice neighborliness that the local people may find them "not a bunch of screwballs" but "the finest people in the world." At Stoddard, N. H., there is a camp of Catholic "objectors." These men, often in debt for their education, meet their own expenses unless helped by their churches.

Current Feature Films

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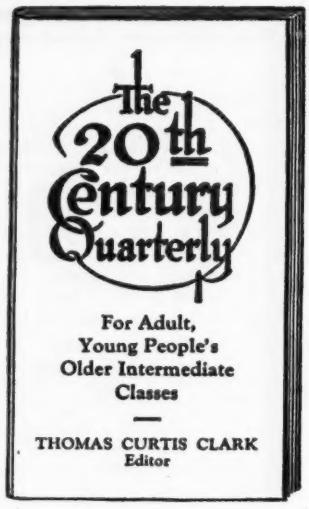
M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

I Was a Prisoner on Devil's Island (Col.) E. Cianelli, Sally Eilers, Donald Woods	*Melodrama.* Ship's mate, sent to French penal colony, manages with help of wife of rascally prison doctor to reveal officials' graft.	Less horror than in usual film with this setting. Characterizations not bad, but situations with their trumped-up air are not very convincing. *Routine.* M
Life Begins for Andy Hardy (MGM) Judy Garland, Fay Holden, Mickey Rooney, Lewis Stone	*Family drama.* Now that he is eighteen, Andy seeks immediate success in business world. Learns through painful experience he is not yet ready for it.	Theme the same as in most of this series—Andy's ego in the process of deflation. But, like the others, it contains passages of real value: humor, pathos, great common sense. *Wholesome, entertaining.* M, Y
Out of the Fog (War.) John Garfield, Ida Lupino, Thos. Mitchell, John Qualen	*Drama.* Two simple fishermen, symbols of the "little man," finally rise up against the small-time racketeer who preys upon them.	Excellently photographed to bring out somberness of theme, and containing excellent characterizations. *Depressing but effective.* M
***The Reluctant Dragon** (RKO) Robert Benchley, Disney studio personnel	*Tour* of the Disney studios with Benchley, during which processes in cartoon making are revealed. Includes three new cartoon features.	This is the film being picketed by labor groups sympathetic to strike of Disney technicians. If you don't mind learning that Mickey is not a mouse, interesting and informative. *An excellent family film.* M, Y, C
†The Stars Look Down (British film, distributed by MGM) M. Lockwood, M. Redgrave, Emlyn Williams	*Drama* of the Welsh coal mines. A young man's struggle through disillusionment and failure to serve his people, finding himself only after a disaster whose approach colors the atmosphere throughout.	The theme — honest, refusing to compromise for the sake of glamor or melodrama; the performances—as real as life itself; the direction—productive of a thrilling tale. Probably the most impressive picture yet made of the way a given section of the industrial world lives and works. A plea for a "better day to come." *Right.* M, Y
Wild Geese Flying (Fox) Joan Bennett, Henry Fonda, W. William	*Drama,* based on S. E. White novel about lumberjack whose yen to follow "wild geese" succumbs at length to domesticity.	The wild geese flying, as *magnificent* nature shots as have ever been made, are the only reason for seeing the film; its story is *wooden, unconvincing.* M

BEST CURRENT FILMS

For Family: Adventures of Chico, Andy Hardy's Private Secretary, The Big Store, Fantasia, The Great Commandment, The Great Dictator, Men of Boys' Town, Power and the Land, Sunny, There's Magic in Music.

For Mature Audience: Adam Had Four Sons, Blackout, Blood and Sand, Blossoms in the Dust, Cheers for Miss Bishop, Citizen Kane, The Devil and Miss Jones, The Fight for Life, A Girl, a Guy and a Gob, The Girl in the News, Ku Kan, Meet John Doe, Missing Ten Days, Night Train, Penny Serenade.



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